

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

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THE CHRISTIAN SECRETARY. PUBLISHED BY PHILEMON CANFIELD, HARTFORD, CONN.

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THE AMERICAN BIBLE SOCIETY.

Letter of Rev. Dr. Sharp, D. D. published in
the Christian Watchman.

Mr. Editor,—I perceive that several Baptist
religious newspapers have commenced a hostile
attack upon that noble institution, the American
Bible Society. I regret this, because I do not
believe that the editors of these papers have
had sufficient opportunities to examine and un-
derstand the real merits of the question, which
have occasioned their ungenerous animadver-
sions. And yet, by appealing to the prejudices
of their brethren, and leading them to suppose
that their rights are wantonly disregarded it will
be easy to produce an irritation of feeling,
which perhaps will never be allayed. I also
regret that any one should have allowed him-
self to publish impressions that Dr. Wayland
and myself have virtually "deserted Baptist
principles—and are going over to the enemy's
camp." It is feared that our "standing and
influence will be injured in the denomination." I
can only say that I have no desire to stand
unless truth sustains me; and as to influence,
I care nothing for it, if it be not associated with
justice and candor.

That my own views of the proper course to
be pursued by the American Bible Society in
making appropriations for new versions of the
scriptures, may not be misunderstood, I send
you the substance of a letter, addressed to a
Baptist minister in the city of New York, at his
special request.

I certainly feel gratified in saying that my
intimate and highly respected friend, President
Wayland, has expressed his cordial approba-
tion of this letter, and desires his name may be
affixed to it, as containing an explicit and satis-
factory declaration of his own opinions.

Boston, Dec. 8, 1835.

Dear Brother,—The question which now oc-
cupies the attention of the Board of Managers
of the American Bible Society, is in my judg-
ment a most important one. It is especially so,
in view of the alienation of feeling and division
of action, which it may produce in different
Christian denominations. The Managers will
need to be divested of personal and sectarian
feelings, and to examine and discuss the subject
in a spirit of candor and impartiality. They
will, it is hoped, not be so anxious to secure a
vote on one side or the other, as to arrive at a
fair and equitable decision. As it is probable,
that there are individuals who suppose that I
have improperly interfered in this affair, I feel
it due to myself to state explicitly what has been
my course, and what is my opinion on the
question pending before the American Bible So-
ciety.

I have not, to the best of my recollection, ever
introduced the subject to any one. But
when my opinion has been solicited I have freely
given it. My interview with Dr. Wayland,
was at the urgent request of a friend. I was
indeed strenuously entreated by the same friend
to attend the meeting of the Board of Managers
in New York, when it was expected that the
question on the Translation would be settled.
But I declined, and chiefly from motives of deli-
cacy. As I had never attended the meetings
of that body, I thought it would be ungracious
in me to be present and to take an active part
on that occasion, unless indeed, I had been invited
to do so by the acting managers themselves.—
And I may say that Dr. Wayland was deterred
from attending that meeting from the same con-
siderations.

Two months ago, I had reason to apprehend
that the Bible Society might be prematurely
censured for calling in question the propriety
of granting aid to the Burman Translation of
the Bible. I therefore used my influence to
prevent it. I suggested, that we ought first to
ascertain, whether the American Bible Society
had patronized versions in which Baptists had
been translated to favor Paedobaptist views,
and that if it had, and yet withheld appropria-
tions from our translation in Burmah, that it
would be proper to appeal to the whole nation,
stating the partiality and injustice of such a
course.

But if, as I then supposed, the Board of Man-
agers had only patronized translations based on
the principles of the English version in common
use, so far at least as the ordinance of baptism
was involved, then I insisted that we had no
right to complain that aid was withheld from
ours. It was simply for us to determine wheth-
er we would transfer Baptists and its cognates,
and ask aid from the Bible Society; or whether
we would translate these words, and without
waging war against the Institution, appeal in a
spirit of enlarged Christian philanthropy to our
own denomination throughout the length and
breadth of the land. I could see no reason, if
we could not agree with the Bible Society on
the subject of foreign translations, why we
might not amicably withdraw our aid so far as

the foreign department is concerned, and yet
be united with it in promoting the distribution
of the English version of the Scriptures.—
Neither do I now.

To my surprise, I learned that grants had
been made to translations in which the terms
sprinkle, and a watery institution, were the
representatives of Baptists and its derivatives.
I then felt prepared as much as any of my
brethren to maintain the just claims of the Baptist
denomination, and to arouse the attention of
all Christian sects to the manifest partiality of
the Managers of the American Bible Society.
But a solemn assurance was given on the part
of the Paedobaptist Managers, that they were
totally ignorant of the peculiar character of the
version aforesaid; or they would not have vot-
ed a dollar for their publication. They con-
tend that grants for versions which are virtually
sectarian, are a violation of the spirit and prin-
ciples of their constitution.

So far as I understand the question before
the Bible Society, it is not a theological, but
purely a constitutional question. The Bible
Society was not organized for the purpose of
settling points in theology; or of teaching how
any part of the Bible is to be understood, but to
give the Bible itself without note or comment.
And to prevent all cause for controversy it was
agreed that "the version in common use"
should be the only one distributed in our own
language.

But an interesting case occurs in the opera-
tions of the Bible Society. New translations are
made, for the benefit of heathen nations; and
it is deemed expedient to apply to it for aid.—
The Bible Society is disposed to afford aid.—
Shall this aid be granted without any regard to
the principles on which the translations is made?
If not, what shall be the principles by which the
Society will regulate its own action in granting
or withholding donation? This I take to be
the only question at issue. Being a Society
composed of Christians of different denomina-
tions, the question is not whether certain words
ought or ought not to be translated; nor wheth-
er it would be convenient and agreeable for
certain Missionary Boards to be aided in their
versions of the Scriptures, but whether the Con-
stitution of the American Bible Society indicates
what these versions must be to give them a con-
stitutional claim to patronage.

We can only judge of the purposes and ob-
jects of the American Bible Society from the
provisions and limitations of its Constitution, and
from the character of its organization as includ-
ing members and receiving support from various
Christian sects.

First, it provides for the distribution of the
Scriptures in our own language. But it limits
the distribution to the "version in common use."
And it prohibits all note and comment, which
might favor the views of any religious denomina-
tion. The founders of the American Bible
Society all knew, that our version was in some
respects imperfect; but they probably all felt,
that it would be perilous to the interests of di-
vine truth to patronize any professedly improved
versions.

If my impressions are correct many respect-
able and learned Episcopalians would only
unite with the Bible Society on condition that
the Book of Common Prayer should be appended
to the Bibles distributed, this could not be
admitted, and a considerable number of that
body refused their co-operation. With these
facts before him, it seems to me that any can-
did man may doubt, whether, unless special
constitutional provision be made, any translation
ought to be patronized by the Society, which
does not conform to the basis of the English
version so far at least as sectarian terms are in-
volved. I say nothing here what is the duty of
a missionary, when in the fear of God he un-
dertakes to produce a new translation of the
Scriptures. I simply ask, what is the duty of
the American Bible Society, with its present
organization and constitution, when that mis-
sionary asks for aid to print and distribute his
translation.

Secondly, the Bible Society was founded by
Christians of different denominations. There
was one venerated Baptist; certainly not more
than two or three of that denomination in the
convention that formed the American Bible So-
ciety. All the other members with the ex-
ception of four respectable individuals from the
Society of Friends, were Paedobaptists. Now
I ask if the subject of new translations had come
before that body, when it was discussing con-
stitutional provisions, would it have authorized
in one version, sprinkling—in another, immer-
sion—in another the introduction of terms that
would have more clearly favored Arminianism
—and in another the terms that would have
more strongly taught high Calvinism. Every
one is ready with a reply. All unions, includ-
ing persons of different sentiments and prac-
tices are formed in the spirit of mutual com-
promise. An inferior object, so far as the as-
sociation is concerned, is relinquished for the
sake of gaining one that is deemed superior.—
It is true, indeed, that in uniting to distribute
the Holy Scriptures in the English language,
there is no necessity for compromise, because
Protestants of every name who speak English,
receive and use the same version, and profess
to adopt it as the standard of their faith and
practice.

But when new translations are made by mis-
sionaries of different sects, then the inquiry is
suitable, are they of a denominational char-
acter, are they tinged with the sentiments of a
sect, do they accord with the version which our
constitution authorizes us to distribute?

I put it to the Baptists. Are they willing to
transmit donations, large or small, to aid in
translations of the Scriptures, in which words
signifying to sprinkle, to pour or to wash, are
introduced, where the right of Christian baptism
is mentioned? If they are, then they are more
indifferent to this ordinance than I had imagin-
ed. And will the Paedobaptists in an associ-
ated capacity patronize a version in which the
Greek terms for baptism are translated to dip,
to plunge, or to immerse? Then are they less
fastidious on this subject than I had hitherto sup-
posed.

It is better to look at things as they really
exist, than willingly to shut our eyes. There
can be no co-operation so far as I can see, in
publishing new translations of Scripture, unless
there be a spirit of compromise, unless in-
deed the English version in common use, be
the basis on which they are made, so far as
denominational differences are concerned. If
the Baptists cannot conscientiously transfer the
word Baptizo, allowing their own missionaries
to explain it, according to what I most serious-
ly believe to be its real and primitive import, I
do not see how they can conscientiously aid by
their donations to the Bible Society, in circu-
lating versions in which the word is translated
to pour or to sprinkle. This to me is like strain-
ing at a gnat and swallowing a camel. And if
they do not intend to aid in the circulation of
such versions, then it is uncandid to remain
connected with the Bible Society merely for
the sake of receiving its funds. A more
simple, and allow me to add, a more just mode
of action would be to have their own transla-
tions for the specific purpose of their own transla-
tions.

These considerations led Dr. Wayland and
myself to approve of the resolutions offered by
the Rev. Dr. Milnor at the meeting of the Man-
agers of the Bible Society, as containing a fair
and equitable rule by which that Board should
be governed in patronizing new translations of
the Scriptures. After a free and full conver-
sation with Dr. W., on the various aspects
which this subject presented, I suggested an ad-
ditional resolution, making it the duty of the
respective Missionary Boards to certify, that to
the best of their knowledge and belief, the transla-
tion for which they asked aid was made in
conformity to the resolutions proposed by Dr.
Milnor. To this suggestion he cordially as-
sented, and it was respectfully submitted for
consideration.

Neither of us intimated, that there was even
a probability that the Baptist Board of Foreign
Missions would comply with the restrictions
proposed. We only expressed our individual
opinions as to a measure which seemed just and
proper in a Board of Managers, representing
and acting in behalf of different religious sects.
We did not presume to say, what course would
be most advisable for the Baptist Board of For-
eign Missions to pursue, but only, what course
would be most proper for the American Bible
Society.

Although the Baptist Board had at an annual
meeting, instructed their missionaries to trans-
late and not to transfer the terms in dispute, yet
we supposed that in the new exigencies which
have since arisen, it was due to the American
Bible Society—due to ourselves as Baptists—
and due to the Christian world, at an annual
and large meeting of that body, to review its former
decision. We believed that it would not be
undignified to look at this subject again, in all
its bearings, and calmly, intelligently and im-
partially, to discuss its merits.

Should the Board, after receiving all the
light which a free and ample discussion may
be expected to impart, still adhere to their
former decision, then it is hoped, that they will
apply to their own denomination for the requi-
site aid to publish and distribute their transla-
tions, and that the application will be liberally
met.

These are my views. In my mind, the duty
of the American Bible Society is plain. The
Managers ought only to patronize translations,
which, if they could read them, they would be
willing to use in their respective families and
communities. The duty of the Baptists is
equally plain. If they ask aid of the Bible So-
ciety, they ought in candor to conform their
translations to a standard, unobjectionable to
the sects of which that Society is composed.—
If they deem it their duty to translate terms
which are transferred in the English version in
common use, then they ought to ask aid, not
from the Bible Society, but from their own de-
nominations. I am, dear brother,

Respectfully yours,
DANIEL SHARP.

Rev. J. G. G. D. D.
P. S. There is one other practicable mode
which has just occurred to my mind, by which
secession may be avoided, although the Baptist
Board should adhere to its former resolutions.
Let an arrangement be distinctly made and
published, that all monies forwarded to the
Treasurer of the American Bible Society, and
designated for the Burman and other transla-
tions of the Baptist missionaries, shall be sacra-
dottedly appropriated to the object specified. This
would be just and honorable. It would super-
cede the necessity of a new department in Baptist
missionary operations, and it would enable
Protestant Christians to avoid the stigma of in-
dulging so many petty jealousies of each other,
that they cannot even unite in giving circula-
tion to their own scriptures.

It would indeed be far better for the Bible
Society to withdraw its aid from all translations,
and leave each missionary Board to provide its

own means for this object, than it should be,
even the innocent occasion of calling into ac-
tion "sectarian littleness and rivalries;" and of
separating those who have hitherto labored to-
gether harmoniously and delightfully in the blest
work of distributing the Holy Scriptures to
the poor and destitute.

I have now given you the result of my own
sober and long-continued, and I may say, pain-
ful reflections, because it always pains me to
controvert opinions maintained by my own
brethren whom I love and respect. But I love
truth, and what appears to my own mind fair-
ness, more than I do any human being. I do
not think it desirable that we should appear to
be divided as a denomination. But who shall
silently submit his judgment and conscience to
others for the sake of peace? I trust we shall
indeed submit our opinions to one another, and
to the denomination freely, without fear of be-
ing suspected or accused of being aliens to the
peculiar sentiments of the body. Having done
this I shall abide by the determination of the
majority of my brethren as to our missionary
operation; but I shall enter into no war a-
gainst the Managers of the American Bible
Society, until I am convinced that they are re-
fractory to their constitutional principles and to
their trust.

Boston, March 4, 1836.

Although neither a distinguished name, nor
a great number of names, changes the intrinsic
merits of a question, or transforms error into
truth, yet it affords to me no small degree of
pleasure, that one whom we should admire as
much for his frankness of character and inflexi-
ble integrity, as for his undoubted talents,
agrees with me in the views which are here ex-
pressed.

This letter contains our sentiments on the
question which has unhappily agitated and di-
vided the Managers of the American Bible So-
ciety.
DANIEL SHARP,
FRANCIS WAYLAND, JR.

From the American Baptist.

AMERICAN BIBLE SOCIETY.

Mr. Editor,

I have just read your remarks on "the late
measure of the Bible Society," and most cor-
dially subscribe to the sentiments in the last
paragraph, that the happy issue of it, "de-
pends upon possessing a right temper, and pur-
suing a right course in a right manner; for in
that case we shall assuredly have the divine ap-
probation, as his 'eyes are upon the truth, to
approve, to defend, and to propagate it.'"

Supposing that you intend to be guided by
these excellent rules, you will no doubt be grati-
fied, if I correct some mistakes, which you
have, no doubt, unintentionally made. You
say: "For some twenty years, the British and
Foreign Bible Society aided the British Baptists
in India in printing and circulating their
translations, though lately they have declined
further assistance,—owing, as it is supposed, to
high church influence in relation to the active
and persevering efforts made by the Baptists
in measures for securing religious as well as
civil liberty in the United Kingdom."

I feel assured that this statement is incorrect.
The British and Foreign Bible Society, did in-
deed make munificent donations to aid in the
translations and printing of different versions
of the scriptures at Serampore. But it was
through the medium of a committee consisting
of three Episcopalians and the senior Baptist
Missionaries at that station—and under restric-
tions similar to those, recently imposed by the
American Bible Society. As early as 1811,
the Baptist Missionaries acknowledged having
received £4,500 sterling—and when their
printing establishment was destroyed by fire,
in 1812, a grant of £3,000 sterling was made,
to meet the loss of paper that was consumed.
My impression is, that the British and Foreign
Bible Society, adopted as a general rule, to
grant £500, for every new translation.

It is believed, there is no evidence, that the
withdrawal of aid from the translations in In-
dia, was a retaliatory measure on account of
the zeal manifested by the Baptists for civil and
religious liberty. They have always been the
publicly avowed advocates of religious liberty.
And so far as my knowledge extends, (and I
think I know something of the matter,) they
have not been more so the last twenty years,
than they were the twenty years preceding.

Moreover the Independents in England, have
been as strenuous advocates for civil and reli-
gious liberty as the Baptists, but yet the British
and Foreign Bible Society have withheld
no grants from their translations. Yet those
who are acquainted with the facts, know well,
that the Independents are equally obnoxious to
high church men as are the Baptists. They
are probably more so. Because they have
more wealth, talent and influence. It is there-
fore reasonable to suppose, that they are more
dreaded than the Baptists.

I take it, the truth of the case is simply this;
aid was not refused by the British and Foreign
Bible Society, for translations in India, until
our excellent and learned brother Yates of
Calcutta, some five years ago, prepared an edi-
tion of the New Testament in Bengalee, and
translated the words *baptizo baptisma*, and their
cognates. For the doing of which, and not
because Baptists in England were the defend-
ers of civil and religious liberty, aid was re-
fused to his translation.

I state this without the least hesitancy; be-
cause I know that he consulted a personal
friend in the United States, whether he ought

to transfer the words in question, and receive
the accustomed appropriation; or translate
them, and leave the event to the good provi-
dence of God, at the same time asking wheth-
er help might not be obtained from America, in
case he gave such a version as he desired to
give. No one, who knows William Yates, will
doubt that he acted in the fear of God, and
from a conviction of duty. In doing so, he
gained the approbation of his own conscience;
but he lost the £500 sterling.

I have felt it my duty to mention these facts;
because, I entirely agree with you; that "we
should pursue a right course in a right manner;
then shall we have the approbation of Him
whose eyes are upon the TRUTH."

Yours, &c. DANIEL SHARP.

Boston, March 10th, 1835.

From the American Baptist.

A CORRECTION CORRECTED.

Mr. Editor,—I perceived in the American
Baptist of March 18th, a communication from
Dr. Sharp of Boston, in which he proposes in a
very kind and amiable spirit, to correct a state-
ment of yours in relation to the fact of "the
British and Foreign Bible Society having for
some twenty years aided the British Baptists in
India in printing and circulating their transla-
tions;" and the motives supposed to influence
them in withdrawing their patronage. "I feel
assured," says he, "that this statement is in-
correct." The British and F. Bible Society did
indeed make munificent donations to aid in the
translations and printing of different versions
of the scriptures at Serampore. But it was
through the medium of a committee consisting
of three Episcopalians and the senior Baptist
missionaries at the station—and under restric-
tions similar to those recently imposed by the
American Bible Society." Now, I feel assured
that our good brother is mistaken on this point;
at least I do not see how his statement can be
reconciled with certain documents of unques-
tionable validity, and emanating from a source
where the facts in the case must have been
known. I have before me a copy of the Report
of the Baptist Missionary Society in England,
for the year 1834, containing the documents re-
lating to the translation of the New Testamen-
t into Bengalee, by Messrs. Yates and Pearce;
the application to the British and Foreign Bible
Society for aid in printing it; the ultimate re-
jection of that application; and the Remon-
strance drawn up by the Baptist Mission Com-
mittee, and addressed to the Committee of the
British and Foreign Bible Society, expressing
their deep regret at the course adopted by the
latter; the receipt of which document was ac-
knowledgeed by the Secretary of the Bible So-
ciety, Oct. 15, 1833. In this instrument, the
Baptist Committee express their regret at the
decision of the Bible Society not to patronize
the version in question, "except on the condi-
tion that the words relating to baptism shall be
rendered by a word derived from the original,
or by such terms as may be considered unob-
jectionable by the other denominations of Chris-
tians composing the Bible Society;" and among
other reasons, they assign the following:

"VIII.—Because it is apprehended that an
attempt to impose on the vast population of
Bengal, some of whom can read the Greek Tes-
tament for themselves, a word foreign to their
language, and to which they can attach no
meaning, when the signification of the original
has been long currently given in their own
tongue, must not only fail of success, but must
tend to excite prejudices and suspicions militat-
ing against their reception of the Christian
faith."

"IX.—Because, to impose such a condition
on the present translators, is an utter departure
from the course which has been uniformly pur-
sued by the Bible Society from its commence-
ment. All the translations executed by Dr.
Carey and others at Serampore, were con-
structed on the same principle; they received
for a long course of years, grants of money
from the Bible Society; and this Committee
submit that, unless it can be proved that the
rendering in question is erroneous or unfaithful,
there can be no valid reason for discontinuing
the practice."

Now, the Baptist Committee would not have
made such statements to such a body, if they
had not been certain of the facts. But they
here declare, that instead of the Society having
always made their grants under a similar re-
striction, their conduct in this case was an utter
departure from the course the Society had
uniformly pursued from its commencement; it
having made repeated grants in favor of the
translations executed at Serampore, although of
a precisely similar character to the one in ques-
tion.

The Dr.'s statement seems to imply that the
version by Yates and Pearce was the first made
by the Baptist Missionaries in India, in which
baptizo was translated in the sense of *immersion*.
The Baptist Committee, however, here affirm
that all the translations by Dr. Carey and oth-
ers at Serampore, were constructed on this
principle; and in respect to the Bengalee in
particular, they speak of the proposed transfer
of the Greek word, not as what had been long
since successfully imposed on the people of
Bengal, but as an attempt or experiment, which
they felt assured would not only fail of success,
but operate to the prejudice of Christianity,
the signification of the original having been long
currently given in their own tongue. The first
of the Baptist translations in India, as appears
from the Baptist Periodical Accounts, consisted

of an edition of Luke, the Acts, and Romans, in Bengalee, as early as 1804, the very year the British and Foreign Bible Society was formed. In 1809, they had printed editions of the entire New Testament in the Bengalee, Sanscrit, and Orissa languages in circulation, besides editions of two or three other versions in a state of forwardness, and several translations completed, the printing of which had not been commenced. In this year (1809) the Missionaries acknowledged the receipt of £1000, out of a donation of £2000 by the British and Foreign Bible Society. See Rep. Period. Accounts, Vol. 4, pp. 52-59.

If the Bible Society made their donations through the medium of a Committee of the senior Missionaries at the station, and three Episcopalians, the very object of whose appointment was, it should seem, to inspect the merits of the translations, it cannot be supposed that they were deceived in regard to the point in question. Indeed, if this had been the case, the Society might easily have exculpated itself from the charge of inconsistency. But the Society never alleged that they were ignorant of the principle adopted by the Missionaries. Not a hint of the kind occurs in the whole correspondence. It is clear, then, that the British and Foreign Bible Society, knowing the character of the versions, did patronize the Baptist translations in India for more than twenty years, and that too, without any such restrictions as Dr. Sharp supposes.

I have another document which I wish here to introduce, as further evidence of the character of Dr. Carey's versions. It is the memorial adopted by the Committee of the British and Foreign Bible Society, on occasion of the death of the Rev. Dr. Carey, late of Serampore; which I copy from the Report of the Society for the year 1835. As it bears the most cordial and ample testimony to the talents and worth of that distinguished and excellent man, I will give the article entire. "The Committee cannot receive the intelligence of the death of their venerable friend, Dr. Carey, without expressing their long-cherished admiration of his talents, his labors, and his ardent piety. At a period antecedent to the formation of the British and Foreign Bible Society, Dr. Carey and his earlier colleagues were found occupying the field of Biblical translation; not as the amusement of literary leisure, but as subservient to the work to which they had consecrated themselves—that of teaching Christianity to heathen, and other unenlightened nations. Following in the track pointed out by the excellent Danish missionaries, they set sail for British India, intending there to commence their enterprise of zeal and mercy; and there, notwithstanding impediments which at first threatened to disappoint all their hopes, but which were afterwards succeeded by the highest patronage of the Government—there, for forty years, did Carey employ himself amid the numerous dialects of the East; first in surmounting their difficulties, and compelling them to speak of the true God, and of Jesus Christ, whom He hath sent; and then presenting them in a printed form to the people. For this arduous undertaking, he was qualified in an extraordinary degree by a singular facility in acquiring languages—a facility which he had first shown and cultivated, amidst many disadvantages, in the retirement of humble life. The subsequent extent of his talents, as well as of his diligence and zeal, may be judged of by the fact, that, in conjunction with his colleagues, he has been instrumental in giving to the tribes of Asia, the Sacred Scriptures, in whole or in part, in between thirty and forty different languages! For many years it was the privilege of this Society to assist him in his labors; he was among its earliest correspondents. It, for the last few years, the intercourse has been less regular, and direct assistance suspended, in consequence of difficulties arising out of conscientious scruples on the part of himself and his brethren, still the committee have not the less appreciated his zeal, his devotedness, his humility; and they feel, while they bow with submission to the will of God, that they have lost a most valuable coadjutor, and the Church of Christ at large, a distinguished ornament and friend."

That the difficulties here alluded to, "arising out of conscientious scruples on the part of Dr. Carey and his associates," relate to the translation of *baptizo* and its cognates, cannot admit of a doubt; for no other difficulties had arisen to occasion the suspension of the assistance spoken of. Here, then, is unequivocal proof that Dr. Carey and his coadjutors did translate the words in question, and an explicit acknowledgment that the Society had, on that account, *suspended direct assistance*. Of course, the Society had been in the habit of affording *direct assistance* to their translations. Indeed, it was proposed to the Baptist Mission Committee many years ago, by Mr. Hughes, one of the Secretaries of the Committee of the British and Foreign Bible Society, to transfer in their eastern versions, the words relating to baptism, instead of translating them. They, however, after a full discussion of the subject, rejected the proposal. Mr. Fuller declared that if he had twenty thousand pounds, he would give every shilling of it, sooner than compromise these words. Notwithstanding this, the Bible Society continued to afford them aid as usual, until the Calcutta Auxiliary Bible Society, in 1831, refused to encourage any version in which the word "baptizo" was rendered "to immerse;" and which was followed by a similar step on the part of the Parent Society in 1833.

In a letter to the Baptist Committee on the subject, dated Calcutta, May 25, 1832, the missionaries say: "To enable you to form a judgment, we shall put you in possession of all the information we can. Several circumstances have transpired which have either a direct or indirect bearing on this subject. Some years since, three of the Pedobaptist brethren, unknown to us, though on the most friendly terms with us, wrote to the Bible Society in England, requesting them not to give assistance to any Indian version in which the word *baptizo*

was translated to *immerse*. None of these lived to see the reply to their application; and nothing further of a positive nature was done till last year. When you applied to the Bible Society in England for assistance to our version, the Secretary of the Parent Institution wrote to the Bible Society in Calcutta, stating, without any reference to the subject of baptism, that if the version was considered a good one, it was their wish to afford assistance. The resolution they forwarded was as follows: "That the above application respecting an edition of the Bengalee New Testament be referred to the Committee of the Calcutta Auxiliary Society, with authority to contribute toward the expense of an edition, should they be of opinion that it ought to be encouraged by this Society." After seeing this resolution, we inquired privately whether they intended to give us aid, but could obtain no answer. A short time afterwards, in their Annual Report, they came forward and boldly declared their sentiments, intimating, too plainly to be misunderstood, that they should encourage no version of the Scriptures, how well soever it might be executed, in which the word *baptizo* was rendered to *immerse*.

Here then the *dilemma* is cast, and the weight which the Parent Society desired to remove from their own shoulders to that of the Auxiliary Society in Calcutta, must now be returned and placed where it was before. Should the Parent Society adopt the sentiments of the Auxiliary in Calcutta, it is for you to determine, whether they do not by that step exclude us as a denomination from their Institution. The missionaries here represent the Calcutta Society as preceding the Parent Society in this measure, and speak of the adoption of similar sentiments by the Parent Society, as an event, *yet future and uncertain*. Indeed the fact of their asking for an appropriation, without making the least allusion to any rule prohibitory of such an appropriation, proves that no such impediment existed. The truth is, that the missionaries, from the very first, adhered to the principle of translating the words relating to baptism, and the British and Foreign Bible Society always made their appropriations with the certain knowledge of this fact. I have not the least doubt that Dr. Sharp believed that Society had always made its grants under a restriction similar to the one recently imposed by the American Bible Society; and that the version by Yates and Pearce was the first one containing the obnoxious feature in question. But, unless he has other proof than what he has produced, I am surprised that he should have drawn his conclusion from such slender premises. That Mr. Yates consulted a personal friend, "whether he ought to transfer the words in question, and receive the accustomed appropriation; or translate them, and leave the event to the good providence of God," does neither imply that they had usually transferred these words, nor that the accustomed appropriation had always been made on that condition. We might as naturally infer that the *Society* had shifted its course, as that the *translator* had; and that Mr. Yates wished to inquire, not whether he ought to *return* to the beaten track, but whether he ought to *persist* in it, in view of a new and unusual emergency.

Up to this time, the missionaries had proceeded according to their own convictions of truth and duty, and nothing had impeded them. But now, as the Society had shifted its policy, they must either abandon their usual course, or lose its patronage. Under these circumstances, nothing could be more natural than that they should wish to know the minds of personal and judicious friends, even though they were themselves decided as to the course they should pursue. Whatever might be the opinion of their friends, they, without doubt, designed to be ultimately guided by the dictates of their own conscience; and their steadfast adherence to their own convictions of duty, though they lost the £500, while it shows their inflexible regard for the truth, secures them a name that is rather to be chosen than riches. I regret that the Dr. saw fit to publish his statements; as the step appears to me indiscreet, even admitting the facts to have been as he supposed them to be. Whatever the facts may have been, it does not affect the main question. If our missionaries, from deference to the feelings of Pedobaptists, or even from a mistaken judgment in the case, had always transferred the words in question, it would not follow that the principle is correct. And if the British and Foreign Bible Society had always made their appropriations with such a restriction, it would not follow that the rule is a righteous one. The question involved in the controversy between the Baptist denomination and the Board of the American Bible Society, is a question of duty, and of right of duty, in regard to the principle of translation; and of right in respect to the appropriations made by the Board. And supposing that in the progress of the discussion we had innocently mistaken some facts not at all affecting the question at issue, the Dr. could hardly suppose that this should require a public notice on his part, especially considering that, however pure his motive, the thing, in the present peculiar juncture, must be liable to misconstruction. I will only add, that I have not drawn my conclusions from uncertain recollections of oral conversation that passed years ago; but from written official documents coming from the parties in question; and that with the utmost respect for Pedobaptists, and all others concerned, I deemed it my duty to say thus much, in justice to the cause of truth.

A BAPTIST.

RELIGION OF BURMAH.

From the speech of Rev. N. Brown, Missionary of the American Baptist Board, at Calcutta, Oct. 5, 1835, published in the Calcutta Christian Observer.

Having been requested to lay before you this evening a short account of the Burman Mission, I propose to notice in the first place some of the difficulties which the peculiar habits, religion, and government of the Burmese present to missionary operations, and, secondly, what success has hitherto attended the efforts that have been made.

In order to give some idea of the influence which the religious system of the Burmese exerts over the minds of its votaries, it is necessary that I should present a brief sketch of their belief, as contained in their sacred books. It will not of course be expected that I shall give any thing more than a mere outline.

According to the sacred writings of the Burmese, the base of the universe is a vast plane, infinite in extent, and containing an infinite number of Sekya systems, or worlds. These systems are exact circles, each bounded by an immense circular wall or mountain, 82,000 yuzannas, or upwards of a million of miles, in height.

The diameter of each Sekya system is fifteen millions of miles. They are placed in contact with each other, and the intermediate spaces are reserved for hells, where the wicked are tormented.

The ground composing the earth, or foundation of each of these Sekya systems, (including the waters of the ocean, which is 81,000 yuzannas, or about 1,050,000 miles deep,) extends to the depth of one million and a half miles. Below this is solid rock, reaching to a still further depth of one million and a half miles. This rock is sustained by a sheet of water, extending down 6,000,000 miles. Under the whole is an expanse of air, the thickness of which is 12,000,000 miles.

As the Sekya systems are all similar, it is necessary to describe only the one upon which we live. In the centre of the system rises the Myenmo mountain. This is 1,050,000 miles high, and sinks into the water to the same depth. It is surrounded by seven concentric ranges or rings of mountains, which are separated from each other by seven rings of water. The inner mountain, called Yugandho, is half the height of Myenmo; the next mountain half the height of this, and so on. Between these mountains, and the great outer mountain which bounds the system, are the ocean, the four great islands, and 2000 small islands.

The beings who inhabit a Sekya system include 31 different states, four of which, being below man, are considered as states of punishment. The superior celestial states or heavens are 26. Ascending from man, we have the six heavens of the Nats, of which the first is Sadumharit, half way up Myenmo mountain, and 525,000 miles above the surface of the ocean. Here the inhabitants live through a period of 9,000,000 years, before they transmute to other states. It is at this distance above the earth that the sun, moon, and planets are placed, where they revolve about Myenmo mountain. The sun is only 625 miles, (in diameter,) while the moon is 612, wanting only 13 miles to be equal in size to the sun. The eclipses are occasioned by a Nat of immense size, 60,000 miles high and measuring 15,000 miles across his breast, who in his sport occasionally obscures the sun and moon from the sight of men. According to the Burmese theory, one of his fingers is of sufficient size to cover the sun.

On the summit of Myenmo is the Tawading heaven, a plain 125,000 miles in extent. The duration of life in this state is 36,000,000 years. Above this, at a distance of 525,000 miles, is suspended the third heaven of the Nats. Still higher and at similar distances, are suspended the remaining three. The joys of these six states are represented as consisting of sensual pleasures, which have been gained by their inhabitants in consequence of their extraordinary merits during previous existences. In the highest of these states, the duration of life is 9,216,000,000 years.

As we ascend to the heavens of the Brahmas, the duration of life becomes too great for computation. These 16 heavens are situated in nine separate planes, suspended one above another, at intervals of 68,550,000 miles distant. Above them all are the four invisible heavens, separated from each other at similar distances. The highest of them is at the immense distance of 898,200,000 miles above the surface of the earth. The descriptions of all these states, in the Burmese scriptures, are very stupendous as well as circumstantial. They are represented in such colors as to operate strongly on the minds of the simple Burmese, and to charm them into a belief of their truth.

Descending from man, the Burmese reckon four states of punishment; 1, brutes; 2, pyritas, a species of existences that dwell in the mountains, some of them having beautiful bodies, but inwardly consuming with secret fire, and enduring various kinds of torment; 3, athurakes, which are nine miles high, with mouths no larger than the eye of a needle, and constantly furnishing with hunger; 4, hell, properly so called, which is situated below the surface of the earth, and without the boundary wall of the Sekya system. This place of punishment consists of eight principal hells, which are arranged directly above each other, and differing as it respects the duration and extent of suffering. These are described in the Burmese sacred books with every horrible illustration of torture and wretchedness which the ingenuity of man could devise. The duration of punishment in the first or most tolerable of these states, is 1,620,000,000,000 years; in the second 12,960,000,000,000; in the sixth it rises above 4,000 times this period to the almost inconceivable period of 53,084,160,000,000,000 years; while in the two lowest states the duration of existence is altogether beyond computation. Notwithstanding all these terrible representations, the fear of punishment seems generally to have little effect either upon the heart or conduct.

Through these 31 states, according to the Burmese notion, all living existences are constantly transmigrating. The destiny of all depends on their previous merit. Merit is acquired, and crime expiated, by suffering, as well as by good deeds. So that there is a constant round of transmigration; the inhabitants of the lowest hell rising by degrees to a sphere of enjoyment, and the occupants of the superior abodes occasionally descending to their miserable state. A being that existed as

a Nat to-day, may become a man, a dog, or a worm to-morrow. Hence the Burmese consider *neigban*, a term which they appear universally to understand as meaning *annihilation*, or a cessation from the tedious round of existence, as the most desirable of all states. Their deity, Buddha, or Godama, like the numerous deities before him, obtained this state after having suffered almost endless transmigrations, and ages upon ages of punishment, in its various forms. The Burmese, however, cannot be properly said to have any deity; since Godama, during his life, is not supposed to have been either the creator, the preserver, or the punisher of men, but only their teacher and guide; nor did he possess the power of conferring upon them happiness, or canceling their sins; much less can he perform the offices of a deity now that he has become extinct. The Burmese, however, suppose that by worshipping his image, they pay the same homage to exalted goodness, and obtain the same degree of merit, that they would obtain if Godama himself were alive to receive their adorations.

The geography, (if such it may be called) of the Burmese, is not less fanciful than their ideas of astronomy. Between the Myenmo mountain and the outer boundary wall of the system, is a vast expanse of ocean, 6,471,000 miles in breadth. This ocean derives its color from that of the Myenmo mountain. The northern side of Myenmo is pure gold, and the color of the northern ocean is yellow; the eastern side is of silver, and the eastern ocean white; the southern side of the mountain is sapphire, and the southern ocean blue; the western side is glass, and the northern ocean of a corresponding color. Within this ocean are four great islands or continents. The northern island is in the form of a circle, 100,000 miles in diameter; on this island the inhabitants live to the age of 10,000 years. The great eastern island is in the shape of a half-moon; the western is in the form of a rectangle, 112,500 miles in length. The southern, or Zambudipa island, upon which we live, is no less than 125,000 miles in extent.

Each of these four islands is surrounded by 500 small islands, making in all 2,000. The shape of every small island is the same as that of the continent with which it is connected; and throughout the earth, the face of the inhabitants corresponds in shape to the continent or island upon which they dwell.

In the interior of our island is the great forest of Himmawanda, where most of the marvellous scenes related in the Burmese sacred writings took place. Here is situated the circular lake Nawadat, which is 625 miles in diameter, and is surrounded and hidden from the sun's rays by five overhanging mountains, one of which is pure gold, another silver, &c. Each of these mountains rises to the height of 2,500 miles. At the entrance of a cave in one of these mountains, there grows a tree, 12 miles in diameter, and 1,250 miles in height, under which the demigods assemble. Besides Nawadat, there are six other circular lakes, each 625 miles in diameter. Some of them are surrounded by concentric rings of the most beautiful flowers, and fruit trees of every description.

From the Nawadat lake, issue four rivers, which, after thrice encircling the lake, go off to the north, east, south, and west. The southern stream, after running 3,500 miles, sometimes over mountains, sometimes under ground, or through vast caverns, at length separates into five branches, forming the Ganges, and other great rivers, which water India and the adjacent countries.

I have been somewhat particular in describing the geography and astronomy of the Burmese, for the purpose of pointing out what I conceive to be one of the most effectual weapons wherewith to weaken their attachment to idolatry; I mean the *instruction of the young*. From the sketch I have given, it will be evident to every one, that a knowledge of the true principles of geography and astronomy would completely destroy their faith in the Buddhist religion. Only let a Burmese thoroughly believe that there is such a continent as America, of a shape and size corresponding to our description of it, and the religion in which he has hitherto placed his confidence, becomes to him but a fable.

PUNCTUALITY OF CHURCHES.

We might urge on the churches punctuality in performing their obligations to their minister from a consideration of its importance to him. We might show how much the want of it may embarrass his affairs, perplex his mind and try his spirit. But this is not the view of the subject which we intend to take at present—we wish now to look at its influence on the church—what embarrassment and perplexities on their part it will prevent—what efficiency it will give to their movements, and how it will enable them to accumulate the means of sustaining the gospel.

We are acquainted with a church in York county, which has tested the good effects of punctuality in meeting their obligations to their ministers. They have for three years been without a settled pastor, but have had preaching the most of the time. And they always decided definitely what they could do for their minister, and have done it punctually. They have never at any one time for three years, been in debt to their minister for more than three weeks labor. And the consequence is that their resources have more than doubled during that period. Let all our feeble churches copy this example. It will do for wealthy churches to pay their minister quarterly; but feeble churches cannot bear so great a debt—they should pay monthly—or still better, weekly.—*Zion's Advocate*.

CHRISTIAN DANCING SCHOOL.

The "Rev. Mr. Goward and lady" advertise in New York, that they will teach dancing, on *Christian principles*. How any principles of Christianity can be made to apply to dancing, we are puzzled to know. The Shakers introduce dancing into their heathenish worship,

but it is rather as a matter of exercise, significant of *labor*; and their mode of taking steps does not need to be taught upon Christian or any other principles. The greatest dolts make the best dancers. We do not see how the Rev. Mr. Goward and lady can teach dancing on Christian principles, without taking the New Testament for a guide or text book; and if we mistake not, the only *practical* lesson there to be found, is where the daughter of Herodias danced on Herod's birth-day, which so pleased Herod that he was induced to cut off the head of John the Baptist. The Rev. Mr. Goward says he is from Andover Academy and Amherst College; but does not assert that he was in either place instructed in the "Christian principles of dancing." Does any one know the man?—*Salem Landmark*.

AN UNFAITHFUL CLERGYMAN.

In the life of the late Rev. John Townsend, the following affecting fact is recorded, which appears admirably adapted to prove, among the ministers of the word of God, a feeling of the importance of faithfully impressing on the minds of men their awful danger as sinners and the necessity of seeking now the pardon of their guilt.

A dying nobleman sent for the clergyman on whose ministry he had attended, and said to him, "Do you not know that my life is licentious and that I have violated the commandments of God? Yet you never warned me of my danger." The Clergyman was silent; when the nobleman repeated the question, he replied, "Yes, my lord, your manner of living was not unknown to me; but your kindness and my fear of offending you, deterred me from reproving you." "How cruel! how wicked!" said the dying man. "The provision I made for you and your family, ought to have induced care and fidelity. You have neglected to warn and to instruct me, and now my soul will be lost." These were the last words of one whose situation it is greedily to be feared, has too many parallels.

BAPTIST SENTIMENTS.

The following is by a correspondent of the Nashville Presbyterian. The reference to baptism was incidental—the writer was on another topic. How readily do intelligent writers, when they speak of baptism without any reference to controversy on the subject fall into Baptist views! The truth comes out naturally, and apparently without effort.—*Zion's Advocate*.

In Mark xvi. 16, it is said, "He that believeth and is baptized, shall be saved." Why is baptism here superadded? when it is said in Acts xvi. 31, by Paul and Silas, to the inquiry of the trembling jailor, "What must I do to be saved? believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." We answer, because to be baptized, was the expression of that belief, and was the external rite by which admission was had into the church of Christ. It was and is the indispensable duty of all who believe in Christ, to confess him before men, in order to which they must be baptized. "Whosoever," says our Savior, "shall confess me before men, him will I confess before my Father which is in heaven." But who soever shall deny me before men, him will I deny so deny before my Father which is in heaven." Mat. x. 32, 33. Indeed, in primitive times, no one was considered to have put on Christ, until he was baptized. For as many of you (says the Apostle) as have been baptized into Christ, have put on Christ.—Gal. iii. 27.

Our feelings were peculiarly interested in the letter from brother Winchell inserted below, and that for various reasons. It narrates a work of grace on a spot which is the abode of a dear child, her husband and family; from whom we had information by letter, of the meeting of the Missionary Board (which was held at their house,) and of the meetings for worship, and their results. This interest was also heightened by the fact, that in the summer of 1824, the writer of this spent some weeks with the same church, then just constituted, and admitted to them for the first time after their constitution, the ordinance of the Lord's supper. The recollection of the scene is as vivid as if but a day had passed, when eighteen, (the whole number,) happy disciples, seated in a square form upon boards laid on blocks around a table in a log house, took up their travel as a church of Christ. Their faith, hope, joy, and humble devotion, were too big for utterance but by swimming eyes, and grasping of hands. Their gratitude to the Massachusetts Baptist Missionary Society, for the pleasure afforded by them, of a visit and the labors of a missionary, was irrepressible; and was put on paper in their own unaffected, simple language, to be borne away to the Board. Blessed be God for his grace bestowed upon them; by which they are now enabled and disposed to do for others what has been done for them; and thus show forth the legitimate fruits of the gospel. Long acquaintance with brother Winchell, and also the acquaintance formed with Elder Crandal, named by him, seemed to bring the blessed work nearer home than 500 miles. We intended to have given the account as soon as received in the American Baptist, but mislaid the paper, and found it not till now.

DEMEMBERS, GORE DISTRICT, U. C.

January 26, 1836.

Dear Brethren of the Executive Committee of A. B. M. S.

After receiving your commission as a missionary in this province, I immediately wrote a letter to Dr. Goring, explanatory of my wants, and the supposed propositions made to him at the time I was at New York; and then went immediately into the field of labor. I commenced at Queenston and Drummondville, (the N. Falls,) and formed the brethren residing at the latter place, about ten in number, belonging to the second church, into a conference. From the earnest entreaty of Elder Rees, of Brantford, and other brethren, although it is not within the field of my labor, as expressed in my commission, presuming that it would meet with your approbation, I concluded it was my duty to visit Hamilton, at the head of

Lake Ontario, a growing village, scarcely second to any in the province. I found there a small distracted church, and have labored there about three-fourths of my time, for about seven or eight weeks; and the other fourth at Queenston and Drummondville. At those places I have a good attendance, a few have been converted, but none have been baptized.

I came to this place on the 12th inst. to attend a quarterly missionary and ministerial meeting. It was held on the 13th and 14th, and was an interesting and profitable meeting. At the close, I was desired to stop and hold a protracted meeting, with the church here. It has been a precious and profitable season. As the fruits of it, twenty-two have been baptized, and two were added by letter; the work, I think, is yet in progress; I have engaged to stay until next Monday, which will make three Sabbaths. Elder Maybee has engaged to succeed me, for four weeks. Oh! the want of a good and active minister here! The church has one hundred or more members, and is well able, and I think, willing to pay a minister from \$300 to \$400 per annum. Elders Rees, Elliott, Miner, Pickle, and Maybee, with the aged Elder Crandal, are the ministers by whom God has wrought this great work—all of whom are worthy ministers of Christ. Elder Maybee has been more constantly with me than the rest, and has baptized most of the lovely young converts.

MISSIONARY CAUSE.

At the last anniversary of the Association, a Missionary Society was formed, called the Missionary Society of the Eastern Upper Canada Baptist Association, for the purpose of spreading the gospel through the province. Auxiliary Societies have been formed in most, if not in all the churches, belonging to the Association. Probably, from \$800 to \$1000 will be collected, and expended in missionary labor, during the first year of the Society's existence; i. e. by the 15th of June next. It is able to raise \$1500 per annum, if properly conducted.

At a late meeting of the Board at this place, Elder Rees and another brother, were appointed to prepare a manuscript for a small Missionary Magazine, something like our Baptist Tract Magazine; to be issued quarterly at fifty cents a year;—that contributors may know what becomes of their contributions, &c. About twenty weeks of labor have already been performed, and paid for; and thirty-two weeks during the present quarter are given out. Elder Maybee, during the last quarter, penetrated as far to the north as Goderich, upon Lake Huron. If the Halimand Association, lying below Toronto, and the Association between this and Michigan, could be brought into concert with this, considerable more might be done towards enlightening Upper Canada, and I think it might be done by conciliatory Agents.

REVIVALS.

For a long time previous to last June, most of the churches had endured a long wintry season, but as soon as they engaged in the missionary cause, the spirit was poured out upon them; I never attended so interesting an Association anniversary, as that which was held at Broomsville, at the above mentioned time. A number of ministering brethren from the states, joined their brethren of this province, and the church at Broomsville, and the delegates all came into the work, and a new impulse was given to the cause. Forty were baptized there, and the ministers and delegates returned home with new feelings and resolutions; since which time, one hundred have been baptized at the First Townsend church, of which Elder John Harris is pastor; thirteen have been added by baptism, to the Second Townsend church; twenty to the Third Townsend church; thirty to Glenheim; six to the Second Oxford church; and twenty-eight to Dunfries; making an addition of one hundred and ninety-seven by baptism.

Besides other individuals who were baptized, fifteen were added to the Westminster church, and sixteen to the First Oxford church, through the ministerial labors of brethren from this Association; the last named churches belong to the next Western Association. This has been accomplished, mostly through the instrumentality of protracted meetings. The ministers appear warm-hearted, and shrink not from any labor to advance the cause. The present will be one of the most important Association years which Upper Canada has ever experienced. Your missionary has been cordially greeted, and warmly received, wherever Providence has called him.

The brethren of the Committee, will please accept the assurance of my affectionate regard, and grant me their prayers to the great Head of the church, that he may speed me in my cause, and my poor and imperfect labors.

In the bonds of a precious Saviour, I remain your unworthy servant,

REUBEN WINCHELL.

Rev. J. GOING.

For the Secretary.

Mr. Editor, I have been a member of the Baptist denomination about twenty years, and trust I feel a sincere attachment to its welfare; it has therefore, not been without considerable interest that I have viewed the recent "Bible question," and it was with a good deal of pleasure that I read your editorial article of March 19, headed "the Bible Society." That article seems to me to embrace, so far as it goes, a more correct view of the subject than any thing I have seen.

In giving you some of my views on this subject, I am led to speak of it, first in regard to the past, and second in regard to the future.

In regard to the past, two questions arise, 1st, Did our missionaries do right in translating baptizo and its cognates, and in translating them by Barman words signifying immerse, immer-sion, &c.?

2. Did the American Bible Society do right in withholding their aid from such translation?

As to the first question, it seems very clear to my mind that the missionaries did do right in translating them as they have done. I have paid some attention to the meaning of these words, (having been brought up a Pedobaptist,) have examined Parkhurst, and various other Greek Lexicons, Mosheim, the Encyclopedia, and several other authorities, and the result of all is, I have hardly a shadow of doubt but that baptizo means immerse, and nothing else. Such being my views, how can I come to any different conclusion as to the translation in question, than that the missionaries have done right in making it as they have done? How can any one who entertains the views above indicated of the meaning of baptizo and its cognates, fail to justify the missionaries in this particular?

We believe that the gospel of our Redeemer shall yet spread through Burmah, and that Christian churches shall one day fill that land and its environs; should we not then be most peridious to Christ, and cruel to the Burmans, to give them an equivocal word for this initiating ordinance, and thus perpetuate the baptismal controversy and all its evils among those millions for a long period of time?—and this while an un-equivocal word was at our hand.

In respect to the second question, Did the American Bible Society do right in withholding their aid from our translation? The negative of this question does not necessarily follow from establishing the affirmative of the first question. Brother Judson may have acted correctly in making such translation as he has, and yet the American Bible Society may be bound by their constitution and general principles to withhold aid from such translation; and, as I wish to treat the subject with all candor, I will confess that I am not as completely convinced that the American Bible Society did wrong as I am that brother Judson did right. A large majority of our denomination, I should think, condemn the course of the American Society, but there are some brethren of high standing and excellent judgment, who consider the course of the Society as correct and just. Our Pedobaptist brethren nearly universally approve the course of the American Society, and some of them seem to think that we have attempted to make the American Bible Society a sectarian engine. To those of them who think thus, and to all who would wish to know the facts and reasons on the Baptist side of this question, I would recommend a perusal of Mr. Cone's Address to the Baptist General Convention, on this subject, as published in your paper of March 26.

In looking at this subject with regard to the future, several questions arise: as, first, should the ground taken by brother Judson be abandoned, and a less explicit word substituted for baptizo?—such an one as will bring our translation within the rule established by the American Bible Society? By no means, I say. All the reasons given above to show that brother Judson did right, are imperative against such a course. Would an aid of \$10,000 a year be an inducement to introduce what we do consider to be a corruption of the word of God? Would all the wealth of all the world be a sufficient inducement? In what light would our denomination present itself to the other branches of the Christian church, and to the world, in abandoning our translation for a paltry annual stipend, while we still held the abandoned translation to be more correct than its substitute?

Secondly, some of our brethren who are rather ultra in their views, have even called for a new translation of the Bible in the English, with a view of having baptizo rendered, as we conceive it should have been by King James' translators, immerse. Would such a translation be expedient? To me it seems that it would not. Such a translation, as you remark in the editorial article referred to, "would now settle no dispute here"—it would be called a sectarian Bible, and we should needlessly expose ourselves to some such taunts as this, that the "Baptists, after contending for ages that all the Bible was on their side, had gone and made a new Bible, in order to establish their peculiar sentiments."

It is not perhaps very generally known that Mr. John Wesley made a new translation of the New Testament, (whether of the old one too I am not assured) for the purpose of getting rid of some portion of the Calvinistic leaven, with which he said our translation was more highly charged than the original. The influence of the Methodist denomination in England and here, was exerted with considerable assiduity to get Wesley's translation before the public, and into use—but in vain, and Wesley's New Testament is now hardly to be found even among his own denomination. Such would be likely to be the fate of any English denominational translation.

Thirdly, another question touching the future is this, is it expedient for us to separate from the American Bible Society, and form a new society for the printing and distributing of the English Bible, as now translated? I confess that, as at present advised, I can see no call for such a measure. Much time, and very much money, must necessarily be expended before we could furnish Bibles as good and as cheap as the American Society now furnishes them—we should be adding to the multitude of calls for aid—funds would to some extent be detracted from other good objects to this—and when we had overcome all obstacles, we should furnish the same Bible, the same identical Bible as the American Society now furnishes.

Fourthly, another question, in looking to the future, is, ought we to form an American Baptist Foreign Bible Society?

That we must now depend upon our own means in the Foreign Bible department, is very apparent, and I trust in God we shall be found fully equal to the work; and that we shall do five times as much for the circulation of the Scriptures in foreign tongues as we have been accustomed to do with the American Society, I fully believe. But whether our foreign work will best be done through a specific Society, or through our Board of Foreign Missions, my

mind is at present indeterminate; and this point really furnishes, I apprehend, one of the most important considerations for our Foreign Board, in their approaching session in this city. May the Great Source of Wisdom guide them to a correct decision on this and all the other points of this important subject.

A. Z.

Extract of a letter from Brother B. Cook, Jun. dated,

WILLIMANTIC FALLS, March 28, 1836.

BR. BOLLS,

The Lord is pouring out his spirit, and working gloriously among the dear youth of our Sabbath School. A number of them are rejoicing in hope of the glory of God. Could you hear their sweet songs of joy, their affectionate agonizing prayers for their impenitent fellow youth and see their flowing tears while they solemnly warn the sinner to flee from "the wrath to come," You and all the friends of Jesus must exclaim, Bless the Lord O my soul, and all within me praise his holy name; for he has exhibited his power on earth to forgive sin and perfect praise out of the mouths of babes and sucklings. Backsliders are returning, saints are rejoicing, and sinners, some old, and some young, are trembling and weeping, frequently inquiring where they shall find him, of whom Moses, in the Law, and the Prophets, did write. The church are anticipating a joyful day next Sabbath. She will probably gather upon the banks of our Jordan, for the purpose of seeing some 6 or 8 of these little Lambs of our Redeemer luried beneath the yielding wave. O pray earnestly to God for us, that our Sabbath School and this dear church may be blessed with all spiritual blessings in Christ Jesus the Lord.

In some future communication, I may give you and your readers some more particulars. I am, Dear Br.

Your fellow labourer in the vineyard of the blessed God.

B. COOK, JR.

For the Secretary.

QUESTIONS.—No. 6.

"Lovest thou me?" Three times in immediate succession did the Lord Jesus Christ put this solemn question to Simon Peter, grieved at the distrust implied by the repeated inquiry, he appeals to the omniscience of his divine Master, saying, "thou knowest that I love thee." Happy indeed are all such disciples of Immanuel whose motives for religious action may as confidently be referred to the searcher of hearts. The Lord honored the sincerity and confidence of his servant, by requiring and authorizing him to feed his redeemed flock.

Can a professed disciple of Jesus who indulges sinful tempers, or is guilty of hidden transgression of divine precepts, in humble but unshaken confidence, appeal to God as a witness of his sincerity and love? Should not the life, conversation, motives, and actions of all christian professors be such, as they could honestly refer to the Searcher of hearts, assured of his approval?

Is not that a dangerous, if not a hypocritical profession of religion, which rests not upon integrity like Peter's? "God is a Spirit, and they that worship him, must worship him in spirit and in truth." This declared the Son of God. All religious services not thus qualified may not be thought neutral, they are far otherwise; for "whatsoever is not of faith is sin." How important is it that all persons justly realize these facts, remembering that though we may deceive ourselves, God is not mocked!

M. B.

CHRISTIAN SECRETARY.

HARTFORD, APRIL 2, 1836.

MEMOIR OF CHARLOTTE HAMILTON, is the title of a volume just published by Messrs. Canfield & Robbins, of this city. It is neatly executed on good paper, and contains 165 pages. But the chief excellencies of the volume are within it. I had several opportunities of learning from an authentic source, something about the sufferings and piety of this amiable little girl, before her decease; and I rejoiced when I was informed that a Memoir of her was to be published. The compiler, Rev. Mr. Edson, has performed a valuable service for the cause of religion and for Sabbath Schools, for which it is most ardently hoped that he may reap rich reward in the extensive usefulness of the work, especially to the young. The book is quite free from a narration of those puerile circumstances which sometimes find their way into memoirs of children, but which interest very few beyond the circle of relations. It possesses a plainness combined with a simplicity which cannot fail to encourage one to go through with the volume when once he has taken it up. It is filled with interesting matter and touching scenes; and will prove interesting to children, because the subject of the Memoir was a child; and to adults, because her mind, and especially her piety, were so mature; and her remarks so useful and judicious. Her whole life was a remarkable instance of obedience to parents. Her suffering, though great, was equalled by her patience, of which many instances might be given, did the proper limits of an article like this permit.

She manifested an unusual anxiety about the religious instruction of the children younger than herself, and spoke of the pleasure she should feel, were she well, in teaching them to think about God. Shortly before her death, she presented her bible to her little brother, with an appropriate address—a thrilling incident. Her warnings to the impenitent, delivered in child-like simplicity, were faithful, affectionate, and impressive. And christians she earnestly entreated to live near to God, and adorn their profession.

If sceptics would read this volume with candor they would find in the views and feelings of Charlotte Hamilton, evidence of the truth of revealed religion sufficient to overturn all the sophistry by which their cold and lifeless system is maintained. For such persons she felt deeply. When told "that there were some persons, even in a christian land, who did not even believe that there was any reality in religion,—any thing in it to give comfort to a person in a dying hour, she burst into tears. As soon as she became sufficiently composed, she said, "Do you really believe, 'ma, that there are many persons who think so?" "I hope not, my child; and yet I am afraid there are."

"Oh then, do try to do them good. Tell them there is a reality in religion; and they will find it so when they come to lie on a dying bed. O then they will need the consolations which religion affords."

Her uncle from New York coming in, and being told the cause of her weeping, said to her, "Why Charlotte, I live where there are thousands and tens of thousands who do not believe there is any future state! At this disclosure, she said to him, "Do, uncle, be faithful. If you can say but a few words, perhaps they will think of them afterwards, and then they may do them good. Wont you try to be faithful?"

We hope this interesting little book will be added to all Sabbath School libraries; and that parents will give it a place in their private libraries, for it is worthy.

For sale by Canfield & Robbins, and other principal booksellers.

COMMUNICATED.—The New Testament of our Lord and Saviour Jesus Christ; To which are added Explanatory Notes; prepared for the instruction of Youth. By J. Olney, A. M. Hartford, published by S. Andrews, 1831.

MR. EDSON.—Amidst the multiplicity of new Books, will you allow me to point the attention of your readers to the above old one? I have recently purchased it, and find that Mr. Olney's additions contain much that is valuable. The notes, (which are not designed to be Theological,) are real helps, and add much, I think, to the pleasure and profit of reading the New Testament.

Two handsome Maps, (one of Palestine, the other of places mentioned in the New Testament,) are bound up in the book.

The price of the Book I find is much reduced; when first published, it was sold for 75 cents.

For common schools, Sabbath schools, and finally for all purposes, I should consider it much superior to the New Testament in common use.

There is nothing sectarian about the work. For sale by Canfield & Robbins, and doubtless by other Booksellers in Hartford.

For the Secretary.

Br. Canfield.—Will you, or some of your Correspondents answer the following queries:

1. Is it the duty of Christian Females to speak or pray in religious conference and prayer meetings, in presence of the other sex? 2. Is it scriptural? 3. Does it have a good influence upon a church where it is practised, and upon the impenitent?

AN INQUIRER AFTER TRUTH.

Elder Chester Tilden, Plainfield, under date of March 28, writes:

We have had eight or ten conversions within a few days past, within the limits of my congregation, but I have no time to give particulars.

VIRGINIA BAPTIST SEMINARY.

The number of students in this institution is about 42. Sixteen of whom are studying with a view to the ministry.

REMOVALS.

It gives us pleasure to state, that the Rev. Jeremiah Chaplin, D. D., formerly President of Waterville College, Maine, has accepted a call of the Baptist church in Willington, to become their Pastor. He is expected to be with them on Lord's day, April 10. We congratulate that church on their being so speedily supplied with another able minister; and our ministering brethren in Connecticut, on the accession to their number, of a brother, whose piety and sound theological learning have long secured for him extensive regard, and whose praise is in all the churches. May he be made a blessing to the people of his new charge, and the ministry of this state.

Elder Tubal Wakefield, (at least we suppose it to be him, for the letter sent has no signature,) has removed to Packerville, Windham Co., Conn. His correspondents are requested to direct communications accordingly.

Elder Dexter Manger, is about to remove to Hampton, Windham Co., Conn. His correspondents will please direct to him at Hampton, Abington P. O. He is expected to preach half the time to the 2d church, Woodstock.

Elder Chester Tilden, having removed to the Baptist church in Plainfield, Conn., requests that all communications for him be directed to Moosup P. O. Conn.

Elder Erastus Denison, has removed to Waterford, to minister to the church recently formed at that place. He requests that letters, &c. intended for him, be directed to New-London P. O. Conn.

For the Christian Secretary.

The New London County Temperance Society met at Waterford on the 15th inst. Although the Auxiliary Societies were not so generally represented as could have been desired, yet from those whose delegates were present, reports were received of a most encouraging nature. During the preceding month, sixty-five new members have been added to the Society in Waterford. Within the same period a total pledge had been circulated in New London, and three hundred and twenty-six persons had signed it. In several other towns a new impulse had been given to the Temperance cause, and its friends were inspired with stronger confidence in its ultimate triumph over all the obstacles thrown in its way by the vendors and lovers of intoxicating liquors.

The Committee of Arrangements reported the following Resolutions for discussion:

Resolved, That the injury done to the community by those who sell intoxicating drinks, as a common beverage, is greater than if they were to steal or pass counterfeit money, to the amount of all their profits.

Resolved, That those stores, taverns, and steamboats, in which intoxicating liquor of any kind is sold, as a common beverage, ought not to be called temperance stores, taverns, and steamboats.

Resolved, That one of the greatest obstacles to the complete success of the Temperance Reformation, lies in the evident inconsistency between profession and practice, among some of its pledged friends.

Resolved, That the interests of the Temperance cause, render it desirable that a new pledge against all intoxicating drinks should be circulated, without delay, in all the towns in this County.

These Resolutions were sustained in an able and interesting manner, by Rev. Messrs. Wells, Avery, Herskell, Mallery, Vail, Livesey, and Messrs. Orsborn, Jones, and C. W. Rockwell, Esqrs., and adopted without a dissenting voice.

So clear and conclusive were the arguments adduced in favor of abstinence from all intoxicating drinks, as a beverage, that it seemed as though every person who heard them, if not blinded by appetite or interest, must be convinced of the propriety and importance of the Temperance cause.

The 4th Resolution contemplates the circulation of

the pledge, adopted by the American and New York State Temperance Societies, viz:

"We, whose names are hereunto annexed, believing that the use of intoxicating liquors, as a beverage, is not only needless, but hurtful to the social, civil, and religious interests of men; that it tends to form intemperate appetites and habits, and that while it is continued, the evils of intemperance can never be done away; do therefore agree, that we will not use it nor traffic in it; that we will not provide it as an article of entertainment, or for persons in our employment; and that in all suitable ways, we will discountenance the use of it throughout the community."

It is hoped that other Societies, before the next meeting, will imitate the commendable example of Waterford and New-London, in efforts to increase their number of members.

The next meeting of the Society is to be held at Gales' Ferry, in Groton, on the third Tuesday in April.

S. S. MALLERY, Secretary.

ALTON COLLEGE. The name of this Institution has been changed by an act of the Legislature of Illinois, to that of "Shurtleff College, of Alton Illinois." This name was given to commemorate the benefice of Dr. Shurtleff, of Boston, who gave a donation of \$10,000 to this institution.

Domestic News.

Escape from prison.—William P. McGrew, who was imprisoned at Mobile, on a charge of murdering the young Kemps, has made his escape from prison, under circumstances which have induced the arrest and imprisonment of two superintendents of the prison, for aiding (as is supposed), in his escape. A reward of \$1000 is offered for the apprehension of McGrew.

Sad Casualty. Mr. Daniel Hayes, one of the proprietors of the steam mill at Dover, N. H. became entangled in the machinery of the mill on the 17th inst., by which he was thrown with violence against the timbers and machinery overhead, until his arm breaking released him from the wheel, and he fell to the floor a lifeless corpse—his skull much fractured—arm crushed to fragments—besides other severe bruises.

Dead 'Til As Dead.—On Wednesday afternoon, a young man, a son of Mr. Joseph Russell, Howard-st. Baltimore, while engaged in putting a tin roof on the new building at the corner of St. Paul and Lexington streets, fell from the cornice to the ground, striking a post or upright plank, which passed through his body. His existence was terminated instantly.

The Kentucky State Arsenal, at Frankfort, was destroyed by fire on the 11th inst. All the arms contained in it were consumed.

Hundreds of cattle are dying in this country for the want of feed, and the unexampled severity of the winter and spring. Yesterday heard it estimated by a clergyman living in the interior, that one tenth of all the cattle and sheep of Orange county, had perished previous to the deep snow of Tuesday last, which must greatly increase the distress of our farmers. The average depth of snow and ice is now, and has been for 125 days, about three feet over the whole country, and there can be no prospect of any grazing until May. In the mean time the stock of hay and grain has been distributed, until few have retained sufficient to last until the middle of April.—Newburg Gaz.

There is reason to fear that the above picture of distress, is applicable to a great part of the northern states.

The government of New Granada has issued a decree granting to the Baron de Thierry, a celebrated French engineer, permission to dig a canal across the isthmus of Darien. The Government allow him the exclusive privilege of receiving the tonnage and other duties, for a stated period, on all vessels which may navigate the canal, besides placing many facilities in his way for the completion of his gigantic undertaking.—Bermuda paper, Feb. 16.

Church Corporations. The Legislature of Ohio, has recently incorporated fifty churches. Free trade notions in religion seem not to be very popular in that flourishing state.—N. Y. Trans.

Rodney, Miss. Jan. 15.

Lynch's Law.—We scarcely know how to notice a transaction which occurred at Fayette, in this county, on Saturday night last. Our readers will recollect that some time since we noticed the murder of Mr. McGowan by a man named Spinnery; that he was arrested and lodged in jail to await his trial. It came on at the last term of the Circuit Court, but owing to some informality in the indictment the true cause of all these difficulties he was remanded to prison to appear at the next session of the court. Instead of waiting the time allotted for his second trial, and giving him once more the uncertain chances of the law for his condemnation, a number of the citizens of Fayette and neighborhood went en masse, (after having been refused by the keeper of the keys of the jail) and broke open the doors with sledge hammers, seized the unfortunate wretch and hung him extempore. The cause, we understood, of this summary proceeding, arose out of the fact that Spinnery had been heard to assert that if an opportunity was given him, he would with undying revenge, follow up all who had been instrumental in his conviction.

None we presume, will pretend to condemn the punishment which this hardened villain received; but we must say that the manner and method of bringing such men to justice, as now pursued, will ultimately lead to consequences the extent of which we cannot calculate. The innocent will suffer with the guilty; our towns will be laid waste by the torch of the incendiary, and our lives will be endangered by the revengeful murderer or defeated gambler.—Southern Telegraph.

Nathaniel Holmes, Jr., of Bradford, has been detected in advertising for a Husband, in the Haverhill paper, using the name of Hannah Holl, a respectable young lady. He has been compelled to publish his own baseness in the most humiliating terms.

NOTICES.

The Annual Meeting of the First Baptist Society will be held at their Conference Room, on the evening of Tuesday the 5th of April next, at 7 o'clock.

The Slips in the Meeting-house will be leased for the coming year, on Wednesday, the day following. Business to commence at 9 o'clock, A. M.

Per order of Committee, Hartford, March 26.

P. CANFIELD, Chairman.

The Connecticut Central Baptist Ministers' Meeting will hold its next session at the house of brother O. Allen, in Bristol, the second Tuesday in April, at 10 o'clock, A. M.

The following question will be considered: Ought deacons to be set apart to their office by ordination of ministers; and what is their appropriate work?

Exegesis of Matt. xix. 28. 2 Tim. i. 10. Rev. v. 12, and Matt. xxiv. 34, will be expected from several brethren.

Brother Neale is appointed to preach in the evening. Hartford, March 22.

The Board of the Connecticut Baptist Education Society will meet at Bristol, on Wednesday April 13th, at 2 o'clock, P. M.

S. S. MALLERY, Secretary.

Norwich, March 22.

There will be a meeting of the Board of Managers of the Connecticut Baptist Convention, at the house of Rev. O. Allen, in Bristol, on Wednesday the 13th of April next, at 11 o'clock A. M.

JOHN COOKSON, Secretary.

Middletown, March 16, 1836.

POETRY.

From the New York Observer.
CHANGES.

I, a silly fly,
That live or die,
According as the weather falls.

George Herbert.

Ah, Lord! thou seest how changing, still,
Are these desires and hopes of mine;
How slowly turn my wayward will
From earth's unreal love, to thine!

Sometimes I take the ready wing
Of angels, and with lofty flight,
Sail round the upper bowers, where sing
The starry harps, the sons of light.

Oh, then, how ravishing appears
The dwelling of the spotless Blest!
I gaze—and shed delicious tears,
And long with them to be at rest.

All peaceful joys seem doubled then;
The world's behind, and all forgot
The thousand dreams that flatter men;
Their thousand cares—I know them not!

Yet soon of pinion shorn, I fall
Down, down, a dreary, dreadful way;
And round my soul is wrapt the pall
That shuts out every gleam of day.

Then heaven seems parable, or far
Far, far, beyond my hopeless aim;
And dimmer than the faintest star,
The beams that cluster round Thy name.

My God! I would no longer be
Thus foolish, fickle, false and vain;
Oh, for the faith that soars to Thee,
Nor sinks to weary earth again!

W. B. TAPPAN.

January 19, 1836.

FOR PREACHERS.

My brethren, when a man preaches for popularity, instead of seeking the glory of Christ, he seeks his own; he selects subjects calculated to display his talents, and flatter his audience. Does he preach before a professed infidel, he will expatiate on morality; and be ashamed to pronounce the venerable words—*covenant—satisfaction*. Does he address an antinomian audience, who would be offended were he to enforce the practical duties of religion; he makes every thing to proceed from election, reprobation, and the irresistibility of grace. Does he preach in the presence of a profligate court, he will enlarge on the liberty of the gospel, and the clemency of God. He has the art—(a most detestable art, but too well understood in all ages of the church)—he has the art of uniting his interests and his ministry. A political preacher endeavors to accommodate his preaching to his passions. Minister of Christ, and minister of his own interests, to express myself with this apostle, he makes a gain of godliness.

Preachers of the court, confessors to princes, pests of the public, who are the chief promoters of the present persecution, and the cause of our calamities! O that I could annate you by the example of St. Paul; and make you blush for your degeneracy and turpitude! My brethren, you know a prince; and would to God we knew him less! But let us respect the lustre of a diadem, let us venerate the Lord's anointed in the person of our enemy. Examine the discourses delivered in his presence; read the sermons pompously entitled, "Sermons preached before the King;" and see those other publications dedicated to—The perpetual conqueror, whose battles were so many victories—terrible in war—adorable in peace. You will there find nothing but flattery and applause. Whoever struck, in his presence, at ambition and luxury? Whoever ventured there to maintain the rights of the widow and the orphan? Who, on the contrary, has not magnified the greatest crimes into virtues; and, by a species of idolatry before unknown, made Jesus Christ himself subservient to the vanity of a mortal man?

Oh! but St. Paul would have preached in a different manner! Before Felix, before Drusilla, he would have said that, *fornicators shall not inherit the kingdom of God*, 1 Cor. vi. 9, 10. In the midst of an idolatrous people, he would have painted in the liveliest colours, innocence oppressed, the faith of edicts violated, the Rhine overflowing with blood, the Palatinate still smoking, and buried in its own ashes. I check myself; we again repeat it: let us respect the sacred grandeur of kings, and let us deplore their grandeur, which exposes them to the dangerous poison of adulation and flattery.

This suggests an important reflection: a reflection concerning the necessity which should induce sovereigns to have ecclesiastics about their persons who would address them with frankness, and prompt them to the recollection of their duty. Grandeur, power, and applause; (we are obliged to make the observations in our pulpits, in places where decorum requires attention; for we are of no consideration in the bustle of a splendid court;) grandeur, power, and applause, are charms against which it is very difficult for the human mind to retain its superiority. Amid so many dangers, if a man have no guide but himself, no preacher but his conscience; if, instead of attending to the sober dictates of truth, he is surrounded with flatterers, how can he resist so many attractions? And, if he do not resist, how can he be saved? For, in fact, the same laws are given to the high and the low; to the rich and the poor; to the sovereign and the subject.

In society, there is a gradation of rank. One is king, another is a subject; one tramples a carpet of purple and gold under his feet, another leads a languishing life, begging a precarious pittance of bread; one is drawn in a superb carriage, another wades through the dirt. But before the judgment-seat of Christ, all these distinctions will be no more. There will then be no respect of persons. The same nothing

is our origin; the same dust is our end: the same Creator gave us being; the same Saviour accomplished our redemption; and the same tribunal must decide our eternal destiny. How very important is it, when a man is elevated to dignities, inaccessible, so to speak, to reflections of this nature—how very important is it, to have a faithful friend, a minister of Christ, a St. Paul, fully enlightened in the knowledge of the truth, and bold enough to declare it to others.—SAURIN.

PROTESTANT CHURCHES IN ITALY.

A correspondent of the New York Observer, who, from his successive communications relating to religion and morals in the southern part of the European continent appears to be devoted to that subject, speaks of Italy as wholly destitute of religious action, such as distinguishes the protestant countries of Europe at the present day. Such as it has been for centuries, in this respect, it still remains. We here present the sad picture which he draws of the moral and religious condition of the people:—*Christian Register*.

Three centuries ago Machiavel wrote in his discourse on the first decade of Titus Livy: "The nearer people are to Rome, the capital of Christianity, the farther are they from devotion. The scandalous examples and crimes of the court of Rome are the reason, why Italy has lost wholly every principle of piety, every religious feeling. To the church and to the priests then we owe it that the Italians are impious and abandoned." These words of Machiavel apply to Italy in the nineteenth century as well as in the sixteenth. The richest and most enlightened among the inhabitants of this peninsula, utterly despise catholicism and the Romish clergy: they know too well the arts and machinations of popery, to have any respect for it, and as they do not read the word of God, they are strangers to all religion. As to the lower and ignorant classes they wish only for a gross, sensual religion, surrounded with all the fascinations of the fine arts, the master pieces of architecture, painting and music; they love also an accommodating doctrine, which absolves them from all their past sins, and even their sins to come, by means of external mortifications or money. Italy contains thus the two extremes of impiety and superstition: some believing nothing; others admitting blindly the most absurd and most extravagant fables.

Protestantism is confined chiefly to foreigners and they are tolerated in the observances of their new mode of worship and their religious institutions.

Protestants enjoy at Rome entire liberty; policy and interest force the Romish court to exercise tolerance towards them. Artists form the largest part of the protestant population. Worship is performed in the house of the Prussian ambassador to the Holy See. The members of the Reformed church are not disturbed in this capital of catholicism; they have founded a small hospital for the sick, in order to shield their last moments from the importunities of popish proselytism. The English colony at Rome has no religious meetings during the summer; but in winter the English worship is celebrated.

At Naples, Genoa, Florence and Turin there are Protestant chapels in which worship is held under the patronage of Prussia.

At Venice protestants are numerous, chiefly German Lutherans. There are also many protestants at Milan; but they are not formed into a church, alleging that they would not be tolerated. But this is supposed to be only a cover for their indifference, since it is not doubted that the Austrian Viceroy would allow them to open a chapel. At Bergamo there is a congregation of 400 members, and at Leghorn one consisting of about half that number.

To the account given of these small protestant establishments the writer adds:

These reformed congregations are of little importance, as regards their means of influence upon the Italian people. But it is a remarkable fact and a sign of the present time, that Rome herself has been forced, by the progress of the principles of toleration, to admit into her bosom those she has long punished with death as schismatics and heretics. The age of the auto da fe is passed forever. Many Catholics, it is true, are still intolerant at heart, and whenever they can show their hatred, they willingly engage in acts of oppression against the Protestants. But in proportion as light is propagated, the barbarous maxims of priestly tyranny become more impracticable, and the inquisition is now abandoned by the successors of those who sustained it once with the utmost fury.

FLAT HEAD INDIANS.

A custom prevalent, and almost universal, among several tribes of Indians west of the Rocky Mountains, is that of flattening, or mashing in the whole front of the skull, from the superciliary ridge to the crown. The appearance imparted to them by this most unnatural and horrible contortion is almost hideous, and one would suppose that the intellect would be materially injured by it; this, however, does not appear to be the case, as I have never seen (with one single exception, the Kiouss,) a race of people who appeared more shrewd and observant.

I had a conversation a few days since with an intelligent chief, who speaks English tolerably, on the subject. He stated that he had exerted himself to abolish that practice in his own tribe, but although his people would listen patiently to his "talk" on most subjects, their ears were firmly closed when this was mentioned; "they would leave the council fire one by one, until none but a few squaws and children were left to drink in the words of the chief." It is even considered among them a degradation to possess a round head, and one whose "caput" has happened to be neglected in his infancy can never become even a subordinate chief in his tribe, and is treated with indifference and disdain, as one unworthy a place amongst them.

I saw, to-day, a young child from whose head the board had just been removed. It was, without exception, the most frightful and disgusting object that I ever beheld. The whole front of the head was completely flattened, and the mass of brain being forced back caused an enormous projection there. The poor little creature's eyes protruded to the distance of half an inch, and looked inflamed and discolored, as did all the surrounding parts. Although I felt a kind of chill creep over me, from the contemplation of such dire deformity, yet there was something so stark staring, and absolutely queer, in the physiognomy, that I could not repress a smile, and when the mother amused the little object and made it laugh, it looked so

irresistibly, so terribly ludicrous, that I, and those who were with me, burst into a simultaneous roar that frightened it and made it cry, in which predicament it looked much less horrible than I had before seen. Some of these Indians would be handsome were it not for the abominable practice which, as I have said, is almost universal among them, of destroying the form of the head. The features of many are regularly handsome though generally devoid of expression, and the form tolerably good. The only clothing worn by them is a robe, of deer or elk skin, and sometimes of the peltries of muskrat or beaver sewn together, but their persons are seldom more than half covered.—*Shepherd's Journal of a tour among the Rocky Mountains in 1834.*

From the Metropolitan.
INDIAN CHARACTER.

Incident at the Theatre.

At the National theatre, on Wednesday night, we were witness to some traits of the Indian character which were very interesting, and which produced a thrilling sensation in a crowded house. They deserve record, not only as the highest compliment, that of nature, to the merits of the management and company of the theatre, but as a remarkable, and at the present time, most impressive, illustration of the untamable ferocity of our aboriginal tribes.

It should be mentioned, for the information of those abroad, that there is now nightly performing at this theatre, a national drama, by Mr. Cust's, on the well known incidents of Pocahontas and the settlement of Virginia. This drama had been produced with a truth and splendor of dramatic representation, which, in its own peculiar line, it would be perhaps impossible to equal in any other part of the United States. This will be readily acknowledged, when we mention the fact that the entire costume has been selected, by permission of the government, from the magnificent and unique collection in the possession of the Indian bureau at the War Office, and in most instances were the very dresses worn in the field by celebrated chiefs and braves in the various tribes along our frontier. The scenery, too, and other decorations, are extremely picturesque and imposing.

By far the most interested spectators of this drama, on the night in question, were a deputation of northern Indians of the Potawatomi tribe, from our extreme Canadian frontiers, who had never been in Washington before, and who, fresh from the forest and the prairie, were ignorant alike of the English language and the forms and manners of civilized life.

The movements and the conduct of this party, during the representation of the play, were watched with extreme interest. To every thing else around them, the lights, the company, the splendor, the confusion of a theatre, they showed the true Indian apathy, being apparently as unconscious to them as if they had no existence. To the stage every eye was directed, and in the movements there every faculty of each individual in the party was absorbed. The graceful bearing and form of Mrs. Rogers, who, in a splendid dress, with a diadem of feathers, looked and acted Pocahontas to perfection, in particular, excited great admiration; and they frequently granted out their satisfaction with their most expressive "ugh!"

In the second act takes place the grand dramatic spectacle of the coronation of Powhatan, and an Indian pantomime dance by all the characters. This greatly delighted the aboriginals, who gazed on every movement with eyes that spoke rapture, and with contortions of pleasure in every limb. One young warrior, especially, gave vent to his feelings by a shrill shriek of applause, which had an irresistibly ludicrous effect upon the audience. But that which most intensely interested them, was the grand battle-scene at the close, and the terrific fight between Matacoran and Percy. It was evident that they considered the thunders of mimic artillery, (by-the-by too plentifully administered,) the rolling of drums, the clashing of the swords, and the shouts of the combatants, as the dread enactment before them of a real battle, and the whole soul of the warrior-brave was stirred within them by the sight. One stern and athletic chief, who we understood was the head of his tribe, in particular presented a spectacle absolutely terrible in the absorbing attention with which he regarded the combat; bending forward with distended eye-balls and clenched teeth, and a compression of muscular energy which seemed as if his fingers would bite through the molding of the box by which he supported himself—breathing all the time with a suppression of effort that plainly showed how ardently he longed to mingle in the deadly conflict—till finally, giving full sway to the terrific passion which every one saw had been roused within him, he appealed the audience by pealing out with his companions the dread war-whoop of his nation, and using such demonstrations as plainly showed how much he longed to possess himself of the scalp of poor Percy.

There was something painful in the effect which this unexpected demonstration produced upon the audience. That fearful yell, the dread harbinger of bloody exultation, pealed out in that unwanted place in the full fierceness of the Indian's heart, attracted shuddering looks to the grim savage who uttered it, and conveyed every mind, by an unconscious transition, to Florida, where fancy could scarcely avoid hearing the counterpart of the appalling shout raised in bloody reality, in a contest in which the countrymen of all the relations, and of many then present, might at the very moment be actually engaged.

SIR WILLIAM JONES.

This man, so remarkable for his literary labors, for his industry, and methodical habits, never was known to depart from the rules contained in a few simple maxims, which he often repeated. The first was, never to neglect any opportunity of improvement which presented itself.

The second was, that whatever had been attained was attainable by him, and that, therefore, the real or supposed difficulties of any pursuit formed no reason why he should not engage in it with perfect confidence of success.

The third was, not to be deterred by any difficulties which were surmountable, from prosecuting to a successful termination that which he had once deliberately undertaken.

It was by attending these maxims that he was enabled to accumulate a vast mass of knowledge, and to accomplish labors of magnitude seldom surpassed.

SOUTH SEA ISLAND TIDES.

Sir Isaac Newton's theory of the tides seems to be of little or no service in explaining the phenomena of high and low water in Polynesia. A host of evidence has been collected, establishing, beyond all manner of doubt, the fact that the tides at the South Sea Islands are scarcely any, if at all influenced by the Moon. The water rarely rises more than a few inches at any season of the year; and an unusually high tide, at no time, exceeds the elevation of one foot. But the most extraordinary circumstance in connexion with these phenomena is this:—during the whole year, without regard to the moon, it is invariably low tide at six o'clock in the morning, full tide exactly at noon day, and low water again at six in the evening. The true time is established and known altogether by the flowing of the water, at all the Islands. It has been suggested that this may be accounted for by supposing a suspension of the lunar tide-wave, in the region where these beautiful, paradisaical abodes of once unsophisticated human nature are located.—*Scientific Tracts*.

SALT, A SYMBOL OF PEACE.

Deacon Joseph Diab, Secretary of the Custom House, took occasion from the circumstance of the salt being on the table, to remark that the Arabians make use of it as a symbol of peace. He said that they were accustomed to use it with their food, but not to place it on the table. He himself had been once with a caravan to Babel (Bagdad.) They came to a place where the Arabs were encamped. In the company of the caravan there was a rich merchant, who, as soon as he observed that an Arab with his followers intended to make an attack upon the caravan, buried his money in the earth, and made a fire over it, and the others sat around the fire to eat. When the Arabs approached, they were received in a friendly manner, and invited to eat, upon which they also sat down and partook of the food. But when the chief of the party saw the salt-cellar standing full of salt, he said to the merchant, "my loss is your gain, I have eaten on a table upon which there was salt, and now I can do you no hurt." When, therefore, the caravan departed, the chief not only waived the demands which he was entitled to make, but accompanied the caravan with a guard of his followers for nothing as far as the Euphrates, where he committed them to the Bashaw of Bagdad, as friends of his prince Achsoin.

They were now again in safety. This fact, that the Arabs regard salt as a symbol of peace is corroborated by others who have had intercourse with them. Perhaps they may throw some light on the words of Christ, Mark ix. 50,—"Have salt in yourself, and be at peace one with another."—*Shultz's Travels in the East*.

DOMESTIC HABITS IN FEMALES.

Many a man has owed his success in failure in business as much to the management of his wife, as to his own individual actions. Though domestic occupations do not hold the high rank to which they are justly entitled, yet there is reason to believe the prevailing sentiments are gradually undergoing a change—that females see more and more the propriety of possessing the ability to overlook and wisely direct the expenditures of that part of the husband's income which fall under their own immediate inspection; and that they are the most deserving characters, whatever their situations, who best perform the duties which those situations require. We believe that at the present day, the instances are common where ladies in the higher classes of society deem it no disparagement to be familiarly acquainted with all the internal concerns of their families. This is considered not only a matter of choice, but as absolutely necessary if they would maintain that character and influence which they are destined to maintain in society. Yet to the shame of many a mother it must be spoken, that their daughters are suffered to come forward in life unprepared to fill any situation with usefulness and dignity. They are instructed in the *elégant* but not in the *useful* arts of life; and the result will be as it often has been, where there is no security for the possession of wealth, that they will be obliged to exchange the voluptuous dream of life spent in feasting on silver and dozing amidst curtains of massy velvet, endeavoring to account for the strange inconsistency in the events of real life and the promises of romance—to exchange these, and undergo every drudgery and every humiliation for the wages of lacqueys. There is much truth in the remark, that to paint is well—to embroider is well—but to be able to make a pudding is better than all.

THE COVERDALE MEDALS.

The following notice of a tribute to the character and services of the Rev. Thomas Hartwell Horne, will give pleasure to many in this country, who know him by his admirable "Introduction to the study of the Scriptures," but especially to those who know his deep interest in the American Church, and his unwearied attention to all its members, who are so happy as to fall within the reach of his kindness. It is taken from the London Christian Remembrancer.—*Missionary*.

"The Clergy of Birmingham, (many of whom have long known Mr. Horne's unwearied efforts in defence of the holy Protestant faith) have presented to this gentleman, a spe-

cimen, in silver, of each medal published in that town, in commemoration of the first publishing of the Bible in the English language, by the venerable confessor, Myles Coverdale, the printing of which was completed on the 4th day of October, 1535. The medals are six in number, and are deposited in a case lined with crimson velvet. The medal in the centre, is of the largest size, and mounted in a silver rim, with a glass on each side, for the convenience of wearing round the neck if required. On the outside of the case is the following inscription in gold letters:—"This case of medals, being a specimen of those which were struck in Birmingham, to commemorate, on Sunday, the 4th of October, 1835, the third centenary of the publication of the Protestant English Bible, by Myles Coverdale, some time Bishop of Exeter, is presented by the Clergy of Birmingham, to the Rev. Thomas Hartwell Horne, B. D. Rector of St. Edmund's the Martyr and St. Nicholas Acon, London, as a trivial acknowledgment of his great services to the Christian cause, and especially of his zealous exertions, in directing the attention of Protestants to the propriety of the devout public observance of an event so important to the establishment of pure Scriptural religion."

By the politeness of Mr. Horne, we have been enabled to see beautiful copies of two of the medals thus alluded to. The larger bears on one side a portrait of the venerable prelate, in basso relievo, with the name "Myles Coverdale, Bishop of Exeter;" and, on the other, the following inscription,—"To commemorate that glorious event, the publication of the first English Bible, by Myles Coverdale, Oct. 4, 1535, and the third centenary of the Protestant Reformation, celebrated Oct. 4th, 1835." The smaller has on one side the Bible, bound with a chain, and fastened with a padlock, with the inscriptions—"England under the dominion of the Church of Rome."—"For the children of the Church of England Sunday School Union, Birmingham: October 4th, 1835?" and on the other the Bishop, in his robes, seated in a chair, with the Bible open before him on a table, and the lock and chain lying at his feet; with the inscription, "In commemoration of the first published English Bible, translated by Coverdale, Bishop of Exeter, October 4th, 1535."

The execution is as beautiful as the devices are appropriate. The whole forms a fine illustration of the exulting exclamation of St. Paul, "the word of God is not bound!"

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